

INTRODUCTION.

taking part in the wars of tribes and
princes, and
ensuring the triumph of those he
befriends, belongs
to the poetical part of the personification,
and arises,
no doubt, from that character for personal
valour derived
from his metaphorical defeat of YKITRA,
and the real
instrumentality of the electricity of the
atmosphere,
in the descent of fertilizing showers.

The Sun, STTKYA or SAVITBI, occupies a
much less
conspicuous place, in Hindu worship, than
we should
have anticipated from the visible
magnificence of that
luminary, and his adoration by
neighbouring nations.
We have, in the first book, only three
Suktas addressed
to him, individually ; and they convey no
very strikingly expressive acknowledgment of his
supremacy.

Like AGNI and INDKA, he is the giver of
temporal
blessings to his worshippers ; he is the
source of light,
moving, with exceeding swiftness, between
heaven and
earth, in a chariot drawn by- two white-
footed horses,
or, as it is sometimes said, by seven, —
meaning the
seven days of the week. He is said to be
the healer of
leprosy, which may have given rise to the
more modern
legend of Ms having cured -S1.MBA, the son
of KRISHNA,
of that disease ; if it be not an

unauthorized graft upon
the original stem. He is represented as
golden-eyed
and golden-handed ; mere figures of
speech, although
a legend is devised to account for the
latter.

The text of the *Veda*, in one remarkable
passage in
the first book, recognizes a difference of
degree in the
relative dignity of the gods, and even in
their age; enun-
ciating veneration to the great god?, to the
lesser, to the
young, and to the old (p. 71). Among the
lesser gods,